1:Sanders Z-5# (1952-1959) 1962 EH1 Greece EH1

843 787 you put an orange seed in the fire and name a pregnant woman. If the seed jumps high, it will be a boy; if low, a girl. Much is made of the size and shape of the child in the womb. If the expectant mother "has a small belly," she will have a boy. Another method is to wrap a knife in a handkerchief and put it in a chair. If a pregnant woman sits in the chair, feels the object, and identifies it as a knife, then she will bear a boy. The same will hold true if by chance she uses her right foot every time she steps into a house. Or one can take the half-moon bone from the head of a fish, throw it on the head of an expectant mother without her knowledge. If she starts looking down, she will deliver a girl; if she feels in her hair to see what hit her, she will have a boy. Thus, from his earliest days, a son is given a sense of importance, a feeling which tends to be accentuated as he grows older.

562 834 576 593 Women, by observing the formal proprieties, show their deference to men and seemingly manifest to all about them their status as inferior beings. Foreigners in Greece are deceived, however, if they mistake this *form* for the *essence* of family life, since the Greek mother is a key figure in the home, even though she stands up when her husband comes into the room or walks if there is only one donkey. Village men, when asked about this [492] [626] last practice, often reply, "Why, my wife would be ashamed to be seen riding if I were walking. The other women would laugh her out of the village." Younger men, whose ideas on these matters differ from those of the previous generation, proudly assert that they make their wives ride if tired. Yet the women who may be walking behind their mounted husbands do not feel inferior, for they are observing an accepted custom. According to some observers, a woman who lets her husband enter first or have the best chair feels no more inferior than would a man in the West who holds the door open for a woman or gives her his seat on a crowded subway.

[312] [482] [626] It is hard to know what goes on in a woman's mind when she is at the fountain filling two five-gallon tins to carry back home and suddenly is joined by her husband who has just returned from town by bus with a small twine bag of groceries. He offers the bag to her and says that he will carry the heavy tins, but she refuses. Does she say to herself: "He has his work and I have my work"; "I don't want the other men to laugh at him carrying water, which is woman's work"; "I don't want the women laughing at me for letting my husband do my work when I'm capable of doing it"; "He probably offers to do this for me so he can ask me to do something else much more disagreeable"? Nevertheless, the upshot is that she carries the [522] tins. To be sure, the women refuse to smile when they hear the men in the home joking about the way some husband in Northern Greece, at the end of the Communist guerrilla war, supposedly made his wife walk in front in order to protect him from any undetected land mines left over from the war.

562 593 521 If the wife has worries, she discusses them with other women and only occasionally with her husband.

1:Sanders Z-5,4 (1952-1959) 1962 EH1 Greece EH1

and were therefore limited to the wool, which was available and which the women could work, even for underwear and sheets. Cotton, much more difficult to spin and weave, became known in the eighteenth century to the plains villages visited by outside traders, but it was considered a luxury.

In Macedonia the women use the looms chiefly for making heavy blankets and for the dowry items, but not for clothing. According to the home economists there, the families now buy underclothes, stockings, shoes, extra sheets, pillow cases, and towels. A woman will still knit undershirts for the men and pullovers for children out of the woolen thread she has spun for herself. She will buy material and make garments for children who go to school. At about sixteen years of age a girl will buy material and take it to the village seamstress to be sewn up into special garments for her dowry. But new garments are not the only problem. The woman is kept busy darning everybody's clothing, and few are the work clothes without two or more patches.

In many villages Friday is washday, demanding heavy work for which machinery is not yet a substitute. For the woolen garments the women follow the centuries-old method of beating out the dirt with sticks or paddles around the fountain or along a running stream. Most women prefer to carry the clothes to the water, often at some distance from the house. Warm water may or may not be used, depending upon the fuel supply. Women are especially interested in improvements in the water supply, and the forms these take seem to follow a set sequence. First, the women start going to a spring or a stream for the water, carrying one large jar on their heads and another in their hands or else loading casks full of water onto a donkey. Then someone, either the municipality or a prosperous Greek-American from that village, arranges to have the water piped from the spring or stream to a central fountain. To this spot, much nearer than the former one, all of the women come once or twice a day as occasion demands.[11] The third stage is that of piping the water by the municipality to different sections of the village so that there are neighborhood spigots instead of a central fountain. The fourth stage, that of piping water to individual homes, is not yet even talked about in most villages, although here and there one finds a native son returned from abroad who has enough capital to drill a well or otherwise arrange for his own private water supply. This is the exception rather than the common expectation. The villages of Greece, like those of other countries, demonstrate the close relationship between the extent of woman's toil and the presence of a convenient source of water.

Farm Tasks

The yard of a Greek village home is never a spic and span showplace; it looks lived in twenty-four hours a day. The geraniums in flower pots on the window sill and the basil growing next to it give a touch of color. Before

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ripe olives, salty fish and plenty of wine or whisky. It has been an accepted principle among the farmers to buy plenty of tonic, that is whisky, during rush work seasons. Lack of proper food and care makes the children an easy prey for diseases.

Trading. The centuries-old method to use money as seldom as possible and to exchange goods still holds true, and it is one of the most satisfactory ways of trade under such conditions. There are several ways through which trading is done. Two bazaar days or market days are held very close to the village. One is 4 miles and the other is 5 miles. The largest is in the city of Kilkis which draws farmers from 160 villages. All the roads leading to Kilkis are jammed with every kind /19/ of travelling beast and every kind of farm products. Most people walk loaded either with live poultry, eggs, skins, butter, cheese, vegetables, wheat, etc. Very seldom one finds any person with money unless he decides to buy an animal. All these goods are exchanged in the city market either between farmers or farmers and urban people or merchants. The merchant weighs the butter and at once calculates how many pounds of sugar it can buy or live oil, or fish, or spaghetti, etc. If the farmer thinks it was a good offer the transaction is made at once, but if the farmer thinks it was too little he starts bargaining and the discussion back and forth may result in a fight or break off relations. Everything in the market is sold through bargaining. Those that do not know how to bargain usually hire expert bargainers. The most interesting part of the bazaar is the animal section. Here the buyers or the expert bargainers are called "jampaz" (tricky man). They are expert in buying and selling animals, and they are highly paid for their services. These people are well trained in animal judging and experts in telling the age of the animals. They are dressed up more uniformly and their pocket books are swollen up with money.

In the afternoon the tide of the farmers is toward /20/ their villages. The farmers go to and from the bazaar loaded. Usually they carry the load on their shoulders or use an animal. In

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the evening they sit in the coffee houses, either reading newspapers, chatting politics, playing cards, or playing tavli, (a game which is played in the Near East countries). At these slack seasons visiting /95/ takes place within the village mostly by women who take their knitting and gossip. The men visit distant villages where they happen to have relatives. It is surprising to find how much this distant visiting carries back and forth either methods of agriculture or exchange of seed or discussion of community organization plans. Nothing like distant visiting could be more profitable to the visitor and to the visited relative. It is costly and seldom done by women.

Bazaars. Twice a week the bazaar or market takes place at the nearby towns of Kilkis and Herson. Every farmer, whether or not he has worked, has to go to bazaar. Those that go for shopping, take with them either poultry, eggs, cheese, butter, wheat, oats, barley, chickpea, a pig, a heifer, a cow, a calf, or an ox. No villager who goes to bazaar will ever go without some agricultural product. The price of the above mentioned commodities depends on the amount brought to the bazaar and the number of merchants present on that day. Price is set by the supply and demand of the day. The farmers go to and from bazaar loaded. Usually they carry the load on their shoulders or use an animal. In exchange for their agricultural products they get /96/ kerosene, thread, buttons, needles, rice, sugar, tea, dried fish, beans, candy, olives, olive oil, soap and salt. Most farmers hang around the bazaar corners, watch the bargaining tricks of livestock merchants, visit friends from other villages, buy and sell oxen, or watch the bazaar price for different commodities. For many a farmer these bazaars are reliable centers of information to know how he can advantageously exchange his goods with the needs of his family. Most farmers seldom use money for buying goods to meet their family needs. Based on long experience, the farmer found it safer to keep his goods rather than money. Money he thinks creates more enemies than anything else.

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